

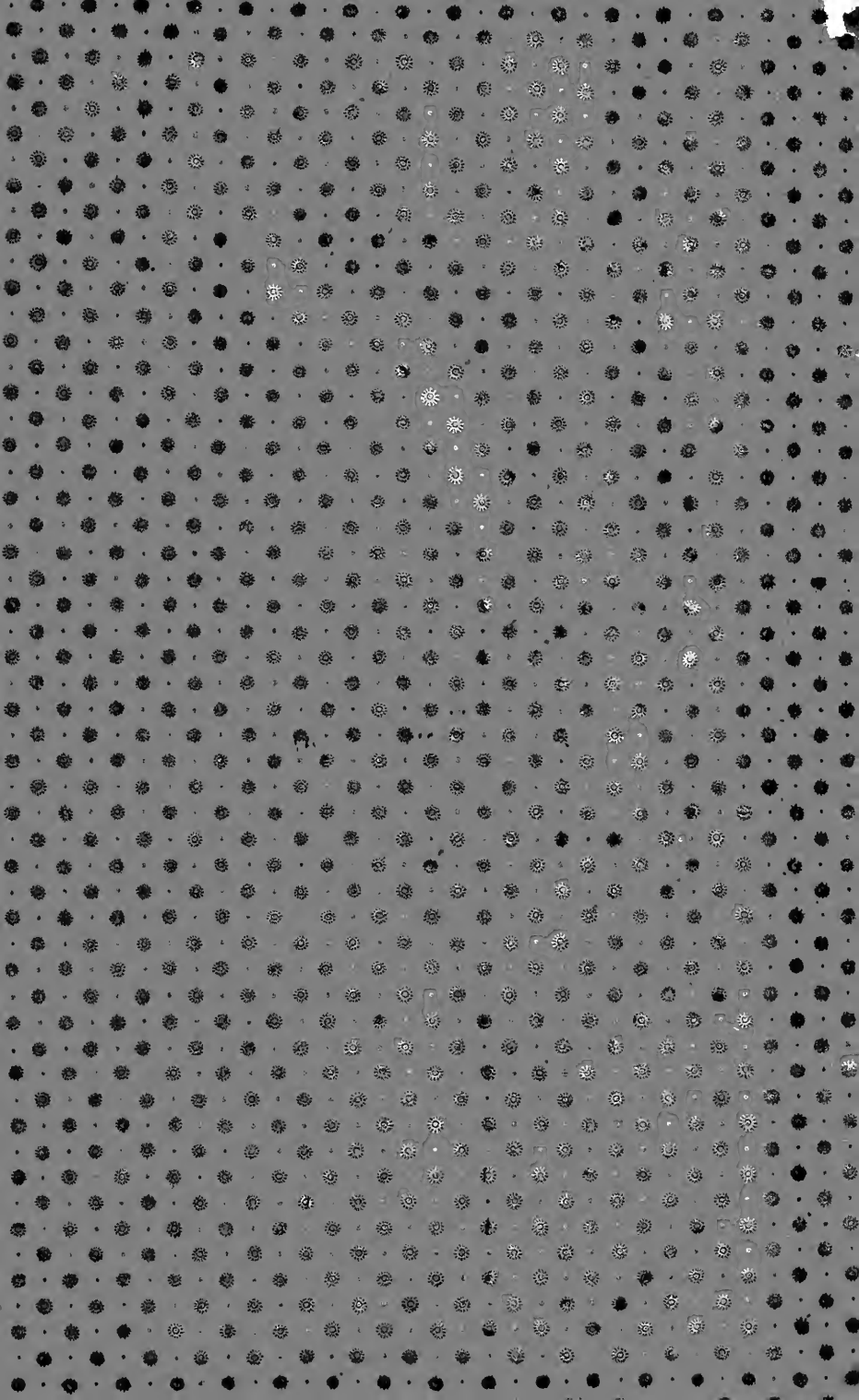


HISTORIA

Church of Jesus Christ of Latter-day Saints

77 E. South Temple

SALT LAKE CITY



FAULT
BOOK AR:
M208
B1880
1854a
70.1-6
Rigby Idaho, April 1st 1932

Elder Andrew Jensen,
Asst. Church Historian,
Salt Lake City, Utah.

Dear Brother:-Your letter of March 26th was received in due time. I have considered your request carefully, and have concluded that it will be best to file the book of my father's publications in India permanently with your office, with the understanding that it shall always be accessible to myself or any of my father's descendants, or an authorized representative..

Will you therefore kindly acknowledge receipt of this letter, and insert this condition, and also kindly enumerate the pamphlets the book contains, to be kept for reference by any one who may wish to consult it, and oblige,

Yours, very truly,

J. Ballard

HISTORIAN'S FILE
Church of Jesus Christ of Latter-day Saints
47 E. South Temple St.
SALT LAKE CITY, UTAH

Isaac H. B. 1770

Ogden C.

W. H. C. 1770

Utah Sept. 20, 1870



Presented to

Mary Bacon

for her son Jeremiah

by

Richard Bacon

January 15th 1857

G. S. L. Co.

Digitized by the Internet Archive
in 2011 with funding from
Corporation of the Presiding Bishop, The Church of Jesus Christ of Latter-day Saints

TRACTS, &c.
PUBLISHED

BY

RICHARD BALLANTYNE,
ELDER IN THE CHURCH OF JESUS CHRIST

OF

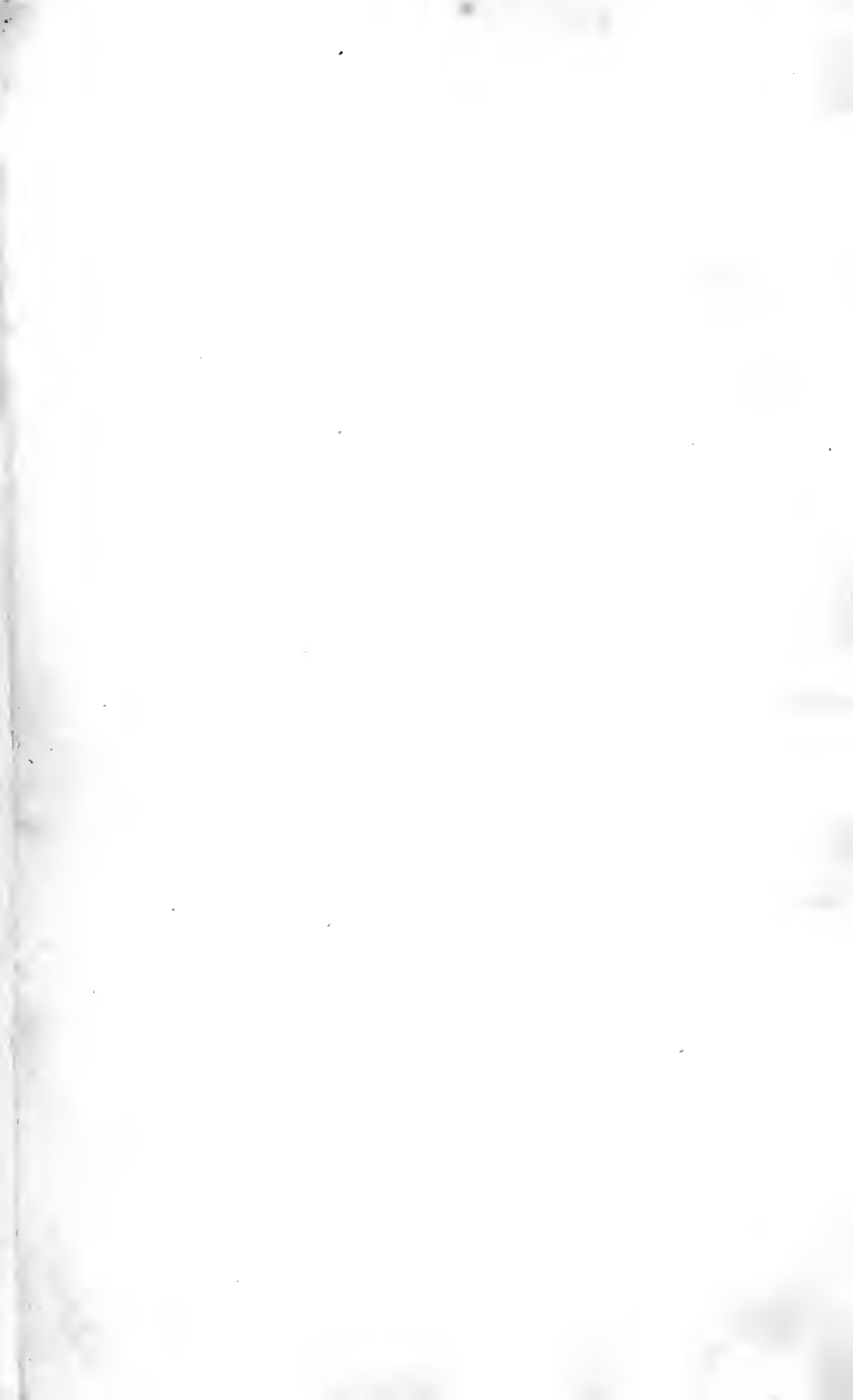
LATTER-DAY SAINTS;

CONSISTING OF :

- ✓ 1st A Proclamation of the Gospel.
- ✓ 2nd The Only Way to be Saved.
- ✓ 3rd A Reply to the Rev. J. Richards.
- ✓ 4th A Second Reply to do.
- 5th Millennial Star for April 1854.
- 6th Do. do. for May „
- 7th Do. do. for June „
- 8th Do. do. for July „
- ✓ 9th A Dialogue on Polygamy.

PRICE ONE RUPEE.

MADRAS, HINDOSTAN, 1853-1854.



THE LATTER-DAY SAINTS' MILLENNIAL STAR AND *Monthly Visitor.*

Behold, the Bridegroom cometh ;
Go ye out to meet Him.—Mat. 25—6,

No. I.—Vol. I.]

APRIL, 1854.

[PRICE 1 ANNA.

PROSPECTUS.

A small Paper containing eight Octavo pages of closely printed matter, bearing the above title, will be published monthly in Madras; the object of which will be to set forth the principles of THE CHURCH OF JESUS CHRIST of LATTER DAY SAINTS, and will contain the visions of JOSEPH SMITH, late Prophet, Seer, and Revelator to the said Church, and to the world; as also the doctrines he taught, and revelations which he received.

From time to time articles will be inserted containing an account of the rise and progress of this CHURCH, its present locality, population and circumstances; the first principles of the gospel of Jesus Christ, the judgments of GOD that speedily await the nations, unless they repent, the millennial reign, personal advent of Christ, fall of Babylon, signs of the times, setting up of the king-

dom of God on the earth, and the ushering in of a new dispensation.

Notice will also, occasionally, be taken of objections to the cause, and, as God shall give us grace, answered in the spirit of meekness and truth.

In short, whatever may be deemed of importance to the kingdom of God, the spread of truth, and the Salvation of men, will be inserted in its columns.

It will be printed on good and substantial paper, and will be exclusively devoted to the cause of God.

Subscriptions are earnestly solicited from the public. Terms monthly will be 1 anna per copy.

Any person interested in the welfare of their friends, and the kingdom, may have 20 copies monthly for one Rupee.

R. BALLANTYNE,
*Elder in the Church of Jesus
Christ of Latter Day Saints.*
MADRAS,

TO OUR PATRONS AND FRIENDS.

Friends and fellow-travellers to eternity.—The light of a glorious era is dawning upon the world. The Millennial rest is at hand. That glorious Sabbath of Creation when the lamb and the lion shall lie down together; when the cow, and the bear, shall feed in the same pasture; when there shall be nothing to hurt in all God's holy mountain—in all the earth—the light of that day is beginning to shine.

We live in a day when the Lord is lifting up His hand to the Gentiles, and raising up a Standard to the People. See Isaiah 49—22.

In a day when He is to gather Israel from their long dispersion to their own lands. See Romans 11, 25 to 29—also Luke 21. 24—Daniel 12, 1. Jer. 30 and 31 ch. and the 11 of Isaiah.

The Lord hath already raised up many Fishers and Hunters to gather them See Jeremiah 16, 16 and Isaiah. 18 ch.

He hath set up an Ensign to the nations on a far distant land from Jerusalem, i. e. on the American Continent—the land “shadowing with wings beyond the rivers of Ethiopia.” Isaiah 11—12 ch. 18, 1, 2, 3 and ch. 5—26.

The Lord is gathering His *Saints* and setting up His Kingdom. Psalm 50—1 to 6—also Dan. 2—44 and ch. 7, 27th v.

All nations are now invited to go up to the mountain of the Lord's House, to learn of His ways. See Micah. 4 ch. and Isaiah 51—11.

The Dispensation of the fulness of times is now being introduced, when all things in Christ in heaven, and on the earth, are *literally* to be gathered together in ONE. See Ep. 1—10. Ps. 50—5. Zech. 14—5, and Rev. 20—4, 5, 6.

The fulness of the everlasting Gospel has been restored by an Angel. Rev. 14—6, 7.

Apostles and Prophets, Evangelists, Pastors and Teachers, inspired of God, are again given to the

world “for the work of the ministry, for the perfecting of the Saints, and edifying of the Body of Christ.” Ep. 4—11, 12 and 1 Cor. 12—27, 28, 29. And will not again be taken from the earth till the Sons of Moses and Aaron offer unto the Lord an offering in righteousness.

The Saints of God again enjoy the gifts of the Holy Spirit as Jesus promised to the *believer*. See Mark 16—15 to 18. Also 1 Cor. 12—7 to 11th verse.

The sick are healed by anointing with oil in the name of the Lord Jesus, and the prayer of faith. James 5—14 to 18.

The Ordinances of Baptism, by immersion, for the remission of sins, through faith in the Lord Jesus Christ, and the laying on of hands for the gift of the Holy Ghost, are again restored to the Church, through the mercy, faithfulness, and condescension of our heavenly Father Math. 28—18, 19, 20. Acts 2—37, 38, 39. Also Acts 8—12, to the 20th verse.

Darkness has covered the earth, and gross darkness the minds of the people; all nations have walked after their own ways, but now Zion is commanded to arise and shine, for her light is come. See Is. 60th ch.

The latter-day glory is bursting forth on the earth; the signs of the “coming of the Son of Man” already make their appearance, blood, and fire, and vapors of smoke; wars, and rumors of wars; men's hearts failing them for fear of those things which are coming on the earth. Pestilence, famines, and earthquakes in divers places, are being manifested; the sea and the waves roaring.

All these are intimations to the faithful that the day, and the hour, is near when the “Son of Man” cometh in the clouds of heaven, with great power and glory. See Joel. 2—28 to the end Math. 24th ch. Mark 13th ch. and Luke 17—22 to the end.

In view of these great, and mighty events, we are commanded by the God

of heaven to wake up the nations ; to call upon the wise virgins to trim up their lamps, for behold ! the Bridegroom cometh Go ye out to meet him ! Math. 25—5, 6.

With all fidelity to God, and our fellow-men we will endeavor to conduct this " Millennial Star," that it may be a luminary of light to those who are sitting in darkness, and a guiding beacon to the land of Zion.

With all due respect, and earnest solicitation for the welfare of my fellow-men. I subscribe myself your humble servant, in the kingdom of patience.

EDITOR.

JOSEPH SMITH, AN ASSASSIN.

We feel it our duty in this issue to take notice of three Tracts which are being liberally distributed in Madras, and Suburbs, by authority of the Religious Tract Society here.

We do not intend noticing all the misrepresentations and falsehoods they contain, but we would direct the attention of our readers to a few, that those who love the truth may judge how far the general tenor of such anonymous productions are entitled to credit.

It appears to us that the author, after having collected all the lies, and misrepresentations that have been published against God's work in these last days, was ashamed of his own doings, and afraid of the merited infamy and disgrace which an exposure would justly entitle him to, and consequently withheld his name. For instance, the author says in Tract No. 600, entitled " Is Mormonism True or Not," on page 7, that Joseph Smith prophesied that Ex-Governor Boggs of Missouri, his old enemy, should die within one year, and that he hired one of his " Danite band" to fulfil his own prophecy by murdering him, and because of this a mob was so exasperated against Smith that they broke into prison and shot him : and on page 21, the author adds, " the prophet's barefaced iniquity in this matter was not allowed to pass unno-

ticed by the authorities, for he was apprehended on the charge of conspiring against the life of the ex-governor of Missouri, when he was shot as before related."

Now for the facts of the case. The prophet Joseph Smith never was apprehended for murdering the ex-governor of Missouri, neither was the ex-governor of Missouri referred to, or any other, ever assassinated by him or his associates. We have living witnesses in this Presidency who saw Governor Boggs, the official alluded to, in California in 1847, three years after the martyrdom of the prophet. And in 1852, when we were in California, ex-governor Boggs was living in that state, and for aught we know he is still prospering in his golden speculations. Any person really desiring to know and satisfy themselves may write to California and ascertain the facts.

Now, how is it that a religious body of men can be accessory to the circulation of such barefaced falsehoods as the above ? How is it that they will sanction and distribute such libels among the people as gospel truths, and as a part of their duty as christian ministers ? Is it not because their craft is in danger, and that they would rather believe and circulate a lie than the truth. Common honesty and a humane regard for the character of our fellow-man, would dictate a careful investigation, before engaging in an enterprise to calumniate, and circulate such gross and criminal charges against an honest, upright and innocent man.

The other allegations and charges of immorality against the character of Joseph Smith with which the Tracts abound are as utterly untrue as the case in question ; but we have referred to this particular charge because we have the living witnesses on hand to prove the truth of what we have said.

We will now leave Joseph Smith and his character, for the present, in the hands of God, with this testimony that he was a virtuous man of God,

true, faithful and untiring in the services of his Maker. But says Jesus "if they have called the Master of the house Beelzebub, how much more they of his household." And, again, "blessed are ye when they shall persecute you, and say all manner of evil against you falsely for my sake and the gospel's; rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Any person wishing to read a Reply to the charges contained in said Tracts against the character of the Prophet and his associates may obtain it, as we have still a few on hand that were published in Calcutta. Price Rs. 1-4-0.

"OUR RELIGION."

After giving a somewhat imperfect account of the beginning of the religion of Jesus Christ on page 3 of Tract 588 the author says,

"Now all these things being true as 'mormonites' acknowledge no less than others professing to be Christian, there is no difficulty in giving a straightforward account of the beginning of 'our religion.'"

Now, whether the Author is an Episcopalian, or Presbyterian, or Roman, or a Plymouth brother he does not inform us, and we are therefore at a loss to know which of these *religions* he identifies with the religion of Jesus. Perhaps by the term "Our Religion" he embraces in his extensive charity all of these clashing sects, and identifies all of them with the pure religion of Jesus Christ. This we consider an utterly unfair position. We have first to *prove* that any of these religions is the religion of Christ before it can rationally, or justly, be identified as one with it. We are prepared to say, and prove by the word of God, that not one of the religions mentioned is the religion of Jesus Christ, but a corruption of it.

Not one of them, save the Roman, can give even a shadow of evidence to show that their Churches were organised either by the Lord himself,

his Apostles, or their legal successors, and unless a new dispensation has been given to them, how is it that the writer claims an identity for any of these systems with the religion of our Lord Jesus Christ and his Apostles. On the same principle of reasoning, which the author referred to adopt to sustain the divine origin of the ancient christian religion do we require the advocates of these multifarious creeds to prove the divine origin of their existence before identifying that which has no resemblance to the religion of Jesus with a system possessing such indubitable evidence of its heavenly origin.

Have any of these Churches, Apostles and Prophets, Evangelists, Pastors and Teachers qualified to teach by the gift of the Holy Ghost? Have they the various gifts of the Church of Jesus Christ of former-day Saints, such as the word of wisdom, the word of knowledge, visions, dreams, prophecy, tongues, and the interpretation of tongues, healings, miracles, and the ministering of *holy* Angels. Do they preach faith, repentance, and baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

If these denominations not only do not possess and teach these things, but actually deny them, then we say that the claims made to identify these systems with the religion of Jesus is a most unwarrantable assumption, and only indicates the arrogance of the writer, and his total ignorance of what the religion of Jesus Christ was, and is.

We would like some of the learned divines of Madras to come forward and show wherein the features of their systems with ancient christianity has any resemblance. We confess it would be an act of charity in them to show us wherein the identity consists, as it was for the lack of such information that we were led to embrace the doctrines of the Church of Jesus Christ of Latter-day Saints. We will agree ~~that~~ that if they can point out such identity, and

show by such evidences as may reasonably be required that any of their systems had a *divine* origin, we will gladly embrace so easy a way of getting to heaven, and no longer go about without purse or scrip to sustain the claims of "Mormonism" to a divine origin. God certainly would not raise up two Churches to contend for each others overthrow. We cannot reconcile the distractions among the various sects with the unity required of Christ's disciples, and therefore hope that any individual possessing charity sufficient to labor for our conversion, will not attempt our conversion to all of the sects, but only to that *one* which may be deemed to possess the evidences which we earnestly desire to have adduced.

"Our religion." What an arrogant assumption. The teachers of the religion of Jesus Christ accomplished their missions and taught the people without purse or scrip. Do the ministers of the denominations referred to follow their example, or do they not teach for hire and make merchandize of men's souls. Some may be doing this unconsciously of what they are doing. Do they claim inspiration, or do they deny it? The teachers of ancient Christianity taught by the gifts of the Holy Ghost. See 1 Cor. 14 ch. It was in them as a spirit of prophesy, revealing things past, present, and to come. And this same Holy Ghost is promised to "all that are afar off; even as many as the Lord our God shall call." See Acts 2—39.

Do not the ministers of that spurious christianity now existing deny the power of Godliness such as the "anointing" or "unction" from on high, by which the ancient saints were taught, and in consequence of the possession of which they were so full of light and truth that John said to them "ye need not that any man teach you." 1st John 2—27. Where is the modern church that is so richly endowed? None but the Saints of God ever enjoyed such blessings, and such an evidence of the Divine favor.

Instead of modern professors claiming an identity with the Religion of Jesus Christ would it not be more honest at once to acknowledge their identity with those of whom Paul says "that they will not endure sound doctrine." See 2 Tim. 4—3, 4. Moreover an identification with the *mother* of Harlots and abominations of the earth, and with the "Beast full of names of blasphemy" whose number was to be six-hundred-three score and six would be quite a natural and becoming alliance.

An open acknowledgment to this effect would relieve many souls from the mystic yoke of "Babylon the Great," and exonerate the religion of our Lord Jesus Christ from the obloquy of the distractions, strifes, and innumerable corruptions of doctrine and practice that is such a disgrace to the Christianity of the nineteenth century. The eyes of many would be opened to behold the Church of God coming, through the restored religion of Jesus Christ, out of the wilderness, fair as the moon, clear as the sun, and terrible to modern sectarianism as an "army with banners."

DIVINE AUTHORITY.

On page 10 of Tract 598 we find these sentiments:—

"Since Jesus Christ has been proved to be the son of God and both He and His Apostles tell us in the strongest words that deceivers will arise, there is every reason for suspecting the intelligence, or the honesty of any who declares to us that he has received a revelation from God. On this clear and simple ground we refuse to have any thing to do with Mormonism. . . . if men pretend that they come to us with *divine* authority, with the same authority as the old and new Testaments, it is our duty, and for our safety, to cast them away as worse than worthless."

It may be for the *safety* of an hireling priesthood to take this course and reject as "worse than worthless" all who claim *divine* authority. As for us we only know of *two* kinds of authority being referred to in the Bible, as pertaining to Priesthood. The one is earthly, sensual and devilish; and the other is heavenly and Divine. The Priests of the present

day, according to the sentiments of the above extract, deny *Divine Authority* such as comes from God, and consequently are acting under that other kind of authority spoken of in the Bible, which is "earthly, sensual, and devilish." This latter kind of authority cometh not from above.

While making these frank, open acknowledgments, they yet practice the mysterious inconsistency of acting in the name of the Father, and of the Son, and of the Holy Ghost. O blind inconsistency! They practically usurp all the prerogatives of a divinely authorised servant of God, while at the same time they denounce all as impostors who claim such a commission. Cannot their hearers perceive the position they place themselves in? They openly, and unsparingly, denounce all who claim such authority as was conferred upon Moses, Aaron, Peter, John, Philip or Paul, and yet they act as though they possessed it. We would ask who commanded them to preach, baptise, and administer the sacrament? They must either have *assumed* the authority, or have been called by God, *man* or the Devil. In either case it is either of God, and consequently Divine, or "earthly, sensual, and devilish." We are bold to say that the authority of every one who denies *divine* authority is from beneath, and not from above; we call upon the people to look into this matter, and remember while they receive the ordinances from such hands it will avail them nothing. A true servant of God never denied *divine* authority such as is contained in the Bible but earnestly sought after and obtained it. Aaron had divine authority. He was called of God by revelation; And, says Paul "No man taketh this honor upon himself but he that is called by God as was Aaron." Heb. 5—4, and he proceeds to show that divine authority is equally as essential under the gospel as under the law of Moses, and says 5th verse "so also Christ glorified not himself to be made an High Priest; but He that said unto Him; thou

art my son, to-day have I begotten Thee." Again, in another place Paul says concerning Christ that He was "called of God an High Priest after the order of Melchisedec. See 10 v.

If the son of God would not act in matters affecting the salvation of man till He was called, ordained, and had received the Melchisedec priesthood with an "oath," how presumptuous and arrogant in puny man it is to glorify himself. Heb. 7—21.

(To be continued.)

THE RISE OF THE CHURCH.

Extracted from the Book of Doctrine and Covenants—Section 2, page 91.

"1.—The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organised and established agreeably to the laws of our country, by the will and commandments of God, in the fourth month which is called April: which Commandments were given to Joseph Smith, junior, who was called of God and ordained an Apostle of Jesus Christ, to be the first elder of this Church; and to Oliver Cowdery, who was also called of God an Apostle of Jesus Christ, to be the second elder of this Church, and ordained under his hand: and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory both now and for ever. Amen.

"2.—After it was truly manifested unto this first elder that he had received a remission of his sins he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith, God ministered unto him by an holy Angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him Commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which

contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of Angels, and is declared unto the world by them, proving to the world that the holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and for ever. Amen.

"3.—Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; and those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the elders of the Church, have heard and bear witness to the words of the glorious majesty on high, to whom be glory for ever and ever. Amen.

"4.—By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them Commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

"5.—Wherefore the Almighty God gave his only begotten Son, as it is written in those Scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty

power according to the will of the Father, that as many as would believe and be baptised, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

"6.—And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true: And we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the Church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy Scriptures, or the Revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of Angels: And the Lord has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever. Amen."

"19.—Every member of the Church

of Christ having children, is to bring them unto the elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

“20—No one can be received into the Church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

“21—Baptism is to be administered in the following manner unto all those who repent :—The person who is called of God and has authority from Jesus Christ to baptise, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: having been commissioned of Jesus Christ I baptise you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the

water, and come forth again out of the water.

“22—It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus: And the elder or priest shall administer it: And after this manner shall he administer it: he shall kneel with the Church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his Commandments which he has given them, that they may always have his Spirit to be with them. Amen.

(To be continued.)

H Y M N.

- 1.—Lo! the Gentile chain is broken!
Freedom's banner waves on high;
List, ye nations! by this token,
Know that your redemption's nigh.
- 2.—See, on yonder distant mountain,
Zion's standard wide unfurld;
Far above Missouri's fountain,
Lo, it waves to all the world.
- 3.—Freedom, peace, and full salvation,
Are the blessings guaranteed;
Liberty to ev'ry nation,
Ev'ry tongue, and ev'ry creed.
- 4.—Come ye Christian Sects, and Pagan,
Pope, and Protestant, and Priest;
Worshippers of God, or Dagon,
Come ye to fair freedom's feast.
- 5.—Come, ye sons of doubt and wonder,
Indian, Moslem, Greek, or Jew;
All your shackles burst asunder,
Freedom's banner waves for you.
- 6.—Cease to butcher one another,
Join the covenant of peace;
Be to all a friend, a brother,
This will bring the world release.
- 7.—Lo! our King! the great Messiah;
Prince of peace shall come to reigo!
Sound again, ye heav'nly choir,
Peace on earth, good will to men.

MADRAS:

PRINTED BY S. BOWIE AT THE ORIENTAL PRESS, AND EDITED AND PUBLISHED
BY R. BALLANTYNE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR AND Monthly Visitor,

Behold, the Bridegroom cometh ;
Go ye out to meet Him.—Mat. 25—6.

No. II.—VOL. I.]

MAY, 1854.

[PRICE 1 ANNA.

THE BOOK OF MORMON.

As much inquiry prevails among the people in regard to this sacred record, and as many erroneous notions are entertained in regard to its origin, and contents, we will in this article give a brief account of its history, and a few extracts from its sacred pages.

In the first place we observe that as the Bible is a record of the house of Israel and Judah, so the book of Mormon is a record of the house of Joseph and other remnants of the house of Israel. See Ezek. 37—15, 16, 17, 18, 19.

The Lord promised through Jacob, as recorded in the 48th ch. of Genesis, that the offspring of Joseph, through the lineage of Ephraim and Manasseh, should become a *multitude of nations* ; and in the 49th of Genesis 22d v. he says " Joseph is a fruitful bough, even a fruitful bough by a well ; whose branches run over the wall ;" by which comparisons we understand that the seed of Joseph were to be very numerous, and were not to be confined to the land of Canaan, the promised land to Abraham and Isaac, but were to go over the bound-

daries of that land, and settle another country, extending to the " utmost bounds of the everlasting hills : agreeably to the greater blessing of Jacob when God Almighty appeared to him at Luz, and blessed him. Jacob says, Gen. 49—26, " the blessings of thy father have prevailed above the blessings of my progenitors (Abraham and Isaac) unto the utmost bounds of the everlasting hills : they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." We have here an exclusive blessing in relation to territory, greater than the blessings of Abraham and Isaac, specially given to Joseph, that extended to the " utmost bounds of the everlasting hills. These two quotations, taken in connexion show, first, that the seed of Joseph was to become not only a multitude of people, but a multitude of *nations* ; and, second, that the blessing Jacob received from God Almighty in regard to territory was greater than the blessings of his progenitors, Abraham and Isaac.

Now the questions arise where, and in what manner, have these prophecies

been fulfilled? Search the continents of Asia, Africa, and Europe, and where do we find a *multitude of nations* of the lineage of Joseph? Nowhere on those Continents are they to be found. Let us pass on to America and what do we there find? We there find among the aboriginal inhabitants a multitude of nations, all evidently of the same origin. But how shall we determine, says the inquirer, whether they are of the seed of Joseph, or of some other lineage? Have they any records to shew their genealogy? They have not now in their possession; but they have traditions among them by which we are informed that their fathers once had a sacred record, and that, when it was in their possession they were a highly favored people of the Lord. This however is not satisfactory, as their traditions may be either false or true. How then shall we determine their lineage? Isaiah, in the 61st ch. 9th verse says, "and their seed shall be known among the Gentiles, and their offspring among the people," and in the 29th ch. 18th v. the same prophet says "and in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy one of Israel Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the Holy one of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

From these two passages we learn that when the seed of Jacob is known among the gentiles a book is to come forth. This Book is to accomplish great things for the house of Jacob, it is a record of their fathers, and has

come forth by the power, and faithfulness of God, making known the genealogy of the nations referred to on the American continent; and that the Lord hath fulfilled the promises made to Jacob that his seed should become a multitude of nations, and that they should inhabit the utmost bounds of the everlasting hills.

The Book of Mormon—the record of the house of Joseph—was written by a prophet named Mormon, on the American continent, over fourteen hundreds years ago, by commandment of the Lord. It is an abridgement of the Record of the Nephites and Lamanites, who were led, by direction of God, from Jerusalem to the American continent about 600 years before the birth of our Lord and Saviour Jesus Christ. It also contains an abridgement of the Record of the people of Jared, who were led by a prophet of God from the Tower of Babel, at the time the language of the people was confounded, to the continent of America. We read in Gen. 11—8 that at that time the Lord scattered the people abroad upon all the face of the earth, America not excepted, and the people of Jared being righteous, the Lord directed them to a land, choice above all other lands, and there revealed unto them his will. We will here give an extract from the title page of this book which will briefly show the nature of its contents, and the designs of God in now bringing it to light.

"An account written by the hand of Mormon upon plates taken from the plates of Nephi:—

"Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of Commandment, and also by the spirit of prophecy and of revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

"An abridgment taken from the book of Ether; also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

"Translated by Joseph Smith, Jun."

The designs of God in causing Moroni, the son of the prophet Mormon, to hide up this record, and in now, through the prophet Joseph Smith, bringing it to light, are clearly set forth in the above extracts. In the first place it is to show unto those remnants of the house of Israel now living what great things God hath done for their fathers; second, that they may know the covenants and promises of the Lord to themselves, for we read in Ezekiel 37th chapter, that when the Lord unites the record of Joseph with the record of Judah, the events that follow are the gathering of the house of Israel and the house of Judah to their own lands; third, that both Jew and Gentile may be convinced that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.

The reader may enquire in what way will this record convince both Jew and Gentile that Jesus is the Christ, the Eternal God? We answer that there is much infidelity abroad in the earth among both Jew and Gentile. The Jews do not believe that Jesus Christ was raised from the dead by the power of God, but to this day believe the lie invented by the Pharisees, viz. "that his disciples stole him away while we slept," this, those wicked hypocrites, put into the mouths of the soldiers who guarded the tomb where he lay, and the consequence is that their children have ever since denied his divinity. The

Apostles of our Lord testified of his resurrection and that he was seen of them forty days, speaking of the things pertaining to the Kingdom of God, and that he then led them out as far as to Bethany, was there parted from them, ascended up unto heaven, and a cloud received him out of their sight. This was part of their testimony, but it was not believed.

This infidelity has been greatly strengthened through false teachers denying to the believer of his doctrine the only infallible evidence of its divinity. Jesus said to his apostles "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." But an infidel race of teachers that have since sprung up deny the power of godliness, (2d Tim. 3—1, 5)—deny the promises of Christ—and thus the world, instead of regarding them as a set of impostors, have denied the divinity of Christ, and the heavenly origin of his religion. These are some of the awful consequences of false teaching. But God in his mercy and faithfulness, hath again restored the gospel of Jesus Christ in its purity and fulness, as contained in the book of Mormon, with the signs following the believer; and thus the divinity of Jesus Christ, and the power of his religion is maintained, false teachers are put to shame, and the mouth of infidelity closed. Jesus said "my doctrine is not mine, but His that sent me. If *any* man will do His will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself." John 7-16, 17.

Again the book of Mormon is well calculated to convince Jew and Gentile that Jesus is the Christ, the very Eternal God, because it proves the certainty of his *ressurrection*. He told his disciples "other sheep I have which are not of this fold (Judea) them also I must bring, and they shall hear my voice; and there shall be one fold

and one Shepherd" John 10—16. Agreeably to this Jesus manifested himself to his other sheep on the American continent, after his resurrection, and demonstrated to them, and to all who believe their testimony, that he is the very eternal son of God, "manifesting himself unto all nations."

An extract I will now give from the book of Mormon, giving an account of this glorious manifestation of himself to his people, on the American continent, and the terrible destructions, and darkness over the whole land which preceded it. We quote from the 506th page of the first European edition.

"And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the records; for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity. And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away, and the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite; yea for the time that there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did

sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moroniah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable Cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some Cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind; and whether they went no man knoweth, save they know they were carried away; and thus the face of the whole earth became deformed, because of the tempest, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

"And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land.

"And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness ; and there could be no light because of the darkness, neither candles, neither torches, neither could there be fire kindled with their fine and exceeding dry wood, so that there could be no light at all ; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

"And it came to pass that it did last for the space of three days, that there was no light seen ; and there was great mourning, and howling, and weeping among all the people continually ; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them. And in one place they were heard to cry, saying, O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla. And in another place they were heard to cry and mourn, saying, O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out : then would our mothers, and our fair daughters, and our children have been spared, and not have been burned up in that great city Moroni-hah ; and thus were the howlings of the people great and terrible.

And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of this land, crying, Wo, wo, wo unto this people ; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people ; and it is because of their iniquity and abominations that they are fallen. Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moroni-hah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth : yea, and the city Onihah, and the inhabitants thereof,

and the city of Mocum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and of the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come any more unto me against them. And behold, that great city Jacobugath which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness which was above all the wickedness of the whole earth, because of their secret murders and combinations ; for it was they that did destroy the peace of my people and the government of the land : therefore I did cause them to be burned to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations ; and because they did cast them all out, and there were none righteous among them, I did send down fire and destroy them, that their wickedness and their abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent unto them, might not cry unto me from the ground against them ; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

"O all ye that are spared, because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted that I may heal you ? yea, verily I say unto you, if ye will come unto me, ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive ; and blessed are those who come unto me. Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me, and

in me hath the Father glorified his name. I came unto my own, and my own received me not. And the Scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings: and ye shall offer as a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me, at the time of their conversion, were baptised with fire and with the Holy Ghost, and they knew it not. Behold, I have come into the world to bring redemption into the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive: for such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.

"And now behold it came to pass that all the people of the land did hear these sayings: and did witness of it. And after these sayings there was silence in the land for the space of many hours; for so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain: therefore there was silence in all the land for the space of many hours.

"And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying, O ye people of these great cities which have fallen, who are descendants of Jacob; yea who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you. And again, how oft would I have gathered you as a hen gathereth her chickens under her wings; yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel; ye that dwell at Jerusalem, as ye that have fallen; yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not. O ye house of Israel, whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. But if not, O house of Israel, the places of your dwellings shall become desolate, until the time of the fulfilling of the covenants to your fathers.

"And now it came to pass that after the people had heard these words, behold they began to weep and howl again, because of the loss of their kindred and friends. And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did

cease, and all the tumultuous noises did pass away, and the earth did cleave together again, that it stood, and the mourning, and the weeping, and the wailing of the people who were spared alive, did cease; and their mourning was turned into joy, and their lamentations into the praise, and thanksgiving unto the Lord Jesus Christ, their Redeemer. And thus far were the scriptures fulfilled, which had been spoken by the prophets. And it was the more righteous part of the people who were saved, and it was they who received the prophets, and stoned them not; and it was they who had not shed the blood of the saints, who were spared; and they were spared, and were not sunk and buried up in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapor of smoke and darkness. And now whoso readeth, let him understand; he that hath the scriptures, let him search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening of the earth to receive them, and all these things, are not unto the fulfilling of the prophecies of many of the holy prophets. Behold I say unto you, yea, many have testified of these things at the coming of Christ, and were slain because they testified of these things; yea, the prophet Zehnoa did testify of these things, and also Zenock spake concerning these things, because they testified particularly concerning us, who are the remnant of their seed. Behold our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem? And it came to pass that in the ending of the thirty and fourth year, behold I will shew unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shewn unto them, and great blessings poured out upon their heads, inasmuch that soon after the ascension of Christ into heaven, he did truly manifest himself unto them: shewing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings."

Let not the reader marvel at these things, but rather rejoice that the same Saviour who appeared to his disciples on the eastern continent after his resurrection, and who, also, after his ascension into heaven appeared to his servant John on the Isle of Patmos, appeared also to a remnant of the house of Joseph on the western continent. Rejoice that the record of that people has now come forth, out of the earth, through the ministry of an holy Angel.

DIVINE AUTHORITY.

(Continued.)

We see that Jesus did not act without divine authority; neither did his disciples. He called together the twelve and ordained them, see Luke 6-13. And he says, John 15-16, "ye have not chosen me, but I have chosen you, and ordained you." And we find that others, also, submitted to the necessity of divine calling, and ordination. See the case of the seven deacons. Acts 6-5, 6. And of Paul Acts 13-1, 2, 3; also of Timothy who was ordained by prophecy and the laying on of the hands of the Presbtery. 1 Tim. 4-14.

But there were some both under the dispensations of Moses and Christ who like modern divines despised *divine* authority. Korah, Dathan, and Abiram with two hundred and fifty princes of the assembly, famous in the congregation, men of renown, gathered themselves together, against Moses and against Aaron, and said unto them "ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord. Num. 16-1, 2, 3. These declarations were no doubt gratifying to the spiritual pride of those who sought for power and usurpation. But what did the Lord say to such selfrighteous usurpers? He commanded Moses and Aaron and said (21 v.) "separate yourselves from among this congregation that I may consume them in a moment." And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained to Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among the congregation: and all Israel that were round about them fled at the cry of them: for they said lest the earth swallow us up also. And there came out a fire from the Lord and consumed the 250 men that offered incense." Think of this ye Priests who despise *divine* au-

thority, and let it be an everlasting warning to you. The day will come when God will make manifest your presumption and folly, as he did their's, unless ye repent and cease to administer in His name.

I will refer you, also, to some "makers of sects" under the Christian dispensation who lived about the time the Apostacy began. Jude says "these filthy dreamers defile the flesh, despise *dominion*, and are not afraid to speak evil of *dignities*." In their self-righteousness they despised the legal authority ordained by God under the Gospel, which consisted of Apostles, Prophets, Evangelists, Pastors, Teachers, Deacons, Helps, and Governments: And failed not to establish a priesthood, and denominations of their own. Jude says concerning such characters "these be they who separate themselves, sensual, having not the Spirit." According to another translation equally as good, this 19th verse of Jude's epistle reads thus, "these be makers of sects, sensual, having not the Spirit." So we see the order of denominational distinctions, sects and parties, as now existing in Christendom, had its origin as early as the days of Jude. The sects have multiplied and increased ever since, and the distracted condition of christendom at the present time is a lamentable exhibition of the folly and presumption of despising *divine* authority. Jude saw that this order of things should continue till the Lord shall make his appearance to execute vengeance on such apostates. He says, 14th verse "Behold the Lord cometh with ten thousand of his Saints to execute judgment upon all, and to convince all such ungodly characters of their ungodly deeds, which they have ungodly committed." They were distinguished by speaking great swelling words of vanity, flowery discourses, having men's persons in admiration because of advantage; consequently despising the poor, and running greedily after the error of Baslim for *reward*. In other words preaching for

money. And we are prophetically told that they are to perish in the gainsaying of Core (Korah) because of their ungodly usurpations and despising the *divine* authority which God has now restored to the earth through His Servant Joseph Smith.

Again, for another illustration we will refer the reader to the case of Uzzah as recorded in 2d Sam. 6—1 to 11. "Again, it came to pass that David assembled all the chosen men of Israel, even thirty thousand, and went to bring up the ark of God from Baale (Baalah which is Kirjathjearim) from Gibeah of Judah, and from the house of Abinadab. And they put the ark of the Lord in a new cart, which was drawn by oxen; and the two sons of Abinadab, Uzzah and Ahio, drove the cart. As they came to the threshing floor of Nachon Uzzah put forth his hand to steady the ark of God, for the oxen shook it. And the anger of the Lord was kindled against Uzzah and God smote him there that he died, because of his *error*."

Wherein consisted the great criminality of Uzzah? It was inofficiously interfering in the office of the Priest; it was not from a criminal motive that Uzzah put forth his hand, but through forgetfulness of the Law, a lack of solemn veneration for holy things, and entire confidence in God. Moreover the Law of God through Moses forbade any from officiating in holy things only those who were duly authorised. Therefore Uzzah having broken the law of God was made an example of before Israel, that others in all succeeding generations might fear and tremble. Thus it was that Uzzah erred, and for his error was punished with death. O what a solemn and affecting warning this is to all men to not to assume a calling in the name of the Lord which has not been appointed to them, Fear the God of heaven and never recklessly administer in holy things—in Baptism for the remission of Sins or any other ordinance without authority. O how wantonly do many make merchandise

of these things! They are sold for money in the Public Auctions of England. They are advertised for sale to the highest bidder. If Uzzah was guilty, and was made a spectacle of to all men from that day to this how much more will the wrath of God be revealed from heaven against all such unrighteous and criminal traffic. The nations are recklessly making merchandise of the religion of Jesus Christ. There is a great church spoken of in the revelations of God with whom the kings of the earth have committed fornication, and the nations of the earth have been enriched through the abundance of her delicacies. All nations have drunk of the wine of the wrath of her fornication. But the day of her glory is to have an end, for thus it is written. "So much as she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart I set a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day—death, and mourning, and famine: and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Rev. 18th chap. Now is there a voice heard among the nations, and addressed also to you, dear reader, "come out of her my people that ye may not be partakers of her sins, and that ye receive not of her plagues."

That all the plagues with which she is to be visited will come upon her, chiefly, because of her unholy traffic in God's word and ordinances is clear, not only from this Chapter and other revelations of John, but also from the writings of Paul, Peter and Isaiah. The latter prophet says in his 24th ch. that the Lord is to make the earth empty, and burn up its inhabitants "because they have transgressed the law, changed the ordinances and broken the everlasting covenant."

(To be continued.)

Printed by S. BOWIE at the Oriental Press—and Edited & published by R. BALLANTYNE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR AND Monthly Visitor.

Behold, the Bridegroom cometh ;
Go ye out to meet Him.—Mat. 25—6,

VOL. I.—No. III.]

JUNE, 1854.

[PRICE 1 ANNA.

WHAT IS ESSENTIAL TO SALVATION ?

First.—Faith in, and a Knowledge of, God the Father and his son Jesus Christ. John 17—3, “And this is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent.

Second.—Repentance unto life. Acts 11—18, “When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life.” Mark 1—4, “John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins.” Acts 11—38, “Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” This repentance consists in sincere contrition of heart for sin, and a firm resolution to renounce, and for ever forsake it, and practice holiness. Matthew 3—7 to 13.

Third.—Baptism, by immersion, for the remission of sins. Mark 1—4, 5, “John did baptise in the wil-

derness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea and they of Jerusalem, and were all baptised of him in the river of Jordan, confessing their sins.” 9th verse, “And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptised of John, in Jordan.” Acts 2—37, 38, “Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, men and brethren what shall we do ? Then Peter said unto them, Repent and be *baptised* every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” See also the commission of Jesus to his Apostles, Mark 16—15, 16, “And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved.”

Fourth.—Belief in, and reception of, the Holy Ghost. John 16—12, 13, 14, “I have yet many things to say unto you, but ye cannot bear them

now. Howbeit when he, the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." Romans 8—9, "Now if any man have not the Spirit of Christ, he is none of his." Verse 14, "For as many as are led by the Spirit of God, they are the sons of God."

Fifth.—An acquaintance with, and obedience to, the laws of Christ. John 14—21, 22, 23, 24, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine but the Father's which sent me?"

Sixth.—A knowledge of, and obedience to, the commandments of the true servants of Christ. John 17—18, "As thou hast sent me into the world, even so have I also sent them into the world." Matthew 10—40, "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." Luke 10—10, 11, 12, "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the Kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city." Matthew 23—18, 19, 20, "And

Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and *teach* all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe *all things* whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.—Amen.

To be continued.

TO MR. R. BALLANTYNE,
Editor of the Latter-Day Saints'
Millennial Star.

SIR,—I have just perused the first number of the above publication, and as you appear to court discussion on the doctrines of Mormonism, I am induced to address you.

2. The sincerity with which you persevere in propagating your religion leaves no room to doubt your delusion; and this be it remembered is not to be wondered at. "It must needs be that offences come, but woe to that man by whom the offence cometh."—Matthew 18—7.

3. You will in fairness allow, Sir, that in order to embrace the principles of a new sect, it is proper that one should be first satisfied that the tenets of the religion which he professes are false, in order to their rejection; and next, that the doctrines he is required to embrace are sound. Now since you are desirous that your readers should be converted, the onus of disproving the religious opinions of any enquirer and proving the soundness of your own to his satisfaction rests with you.

4. It will be time enough to come to the latter when we have done with the former. But let us first understand that the BIBLE is to be the sole arbiter between us.

5. To proceed then with some of the doctrines which I as a Christian profess:

1st. The foundation of my religion is that there is a God—only one God—and that he is a Spirit. Some of his chief attributes being, that he is Almighty, Omnipresent and Omniscient. I further believe as to this one God, that there are three persons, viz., Father, Son, and Holy Ghost. Each of these three persons is God, and yet there is but one God.

2d. The second person mentioned, came to redeem man from the eternal damnation to which he became subject by sin. I

therefore firmly hold that my salvation is to be effected through Him, and Him alone. His blood alone can cleanse my polluted soul. And if I have no faith in him I cannot be saved.

3d. Beside being thus saved from eternal damnation through Jesus, I am prepared for Heaven by the Holy Spirit, who sanctifies me to make me meet to dwell in that holy place, in the presence of a Holy God, and with all the hosts of Heaven.

6. These, Sir, are some of the principal doctrines of the Christian religion; they constitute the very basis of that religion. Now then I desire to know, whether a man dying in this faith shall or shall not be saved. This is a question of the utmost importance and I therefore look for a decided reply.

7. Our Lord planted a church on earth which has become Catholic. We are admitted into this Church by baptism. We have the sacrament of the Lord's supper duly administered in commemoration of the dying love of Jesus. **HERE ALSO THE GOSPEL IS PREACHED.**

8. I venture now to affirm that a man who professes the above faith, and is a member of this Catholic Church, is a *complete* Christian. Is there then aught else which he should believe or do, in default of which he forfeits salvation? Or is there aught in all that I have stated which in the end will most undoubtedly prove a stumbling-stone to the soul anxious for salvation?

9. As I have no right to occupy too much space in your publication, I have tried to be as concise as possible, and withal, explicit—and

10. As yourself and your readers are interested only in the subject of this communication and not its authorship, I think it quite sufficient to subscribe myself

A CHRISTIAN.

19th April 1854.

The spirit of candour by which the foregoing letter seems to have been penned induces us to give a reply. We love to instruct our fellowmen and point out to them the narrow way to eternal life, and, as a knowledge of this seems to be the desire of our correspondent we will proceed to examine his letter.

In answer to paragraph 2 we would say that the "sincerity" with which a man perseveres in propagating his religion neither proves him to be under the influence of delusion, nor

the truth. The ancient apostles distinguished themselves for "sincerity" even to death. So also have many Hindoos and other heathen. The apostles died for the truth. The heathen have died for error.

Paragraph 3 is correct, although it is sometimes very difficult to convince an individual of his errors, or, after he understands the truth to persuade him to embrace it.

Paragraph 4, true, and we are willing to take the "Bible" as the sole arbiter between us, though we do not consider that the Bible contains all truth, and we may introduce a little from another quarter, yet if we could persuade "A Christian" that what is contained in that sacred volume is true we would have no trouble in leading him to receive other revelations of God.

In answer to the first article of our correspondent's belief, we would say that there are Gods many and Lords many, but to *us* there is but one God, even the Father of our Lord Jesus Christ, and that we are required to worship Him in the name of His Son, through the Holy Ghost, which proceedeth from the Father and the Son, and filleth the immensity of space. We believe that both the Father and the Son are personages, the one exactly like the other, and that Adam was made in their express image and likeness. These three constitute the great, matchless, supreme, ruling power over all things in heaven, and on the earth, and for their glory all things are, and were created.

We also believe that the Father and the Son can shew themselves to the human family. God appeared to Abraham, Gen. 17—1 to 23, also chapter 18 to the end. He wrestled with Jacob, Gen. 32—24 to 31. Moses, Aaron, Nadab, Abihku and seventy of the Elders of Israel saw Him on Mount Sinai, Exod. 24—9, 10, 11. Isaiah saw him in His glory, Isaiah 6—1 to 6. And both the Father and the Son appeared to Joseph Smith, on the Ameri-

can Continent, in the year 1820, and gave him Commandments concerning this work. The testimony of this prophet is as follows: "I retired to a secret place in a grove and began to call upon the Lord: while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages, who exactly resembled each other in features, and likeness, surrounded by a brilliant light which eclipsed the sun at noon day." But, says the honest enquirer, "no man hath seen God at any time." Well, how do you reconcile this idea with the testimony of the prophets? Perhaps the words of Jesus will explain the matter. He says, "not that any man hath seen the Father, *save he that is of God*, he hath seen the Father," John 6—46. Now, if Abraham, Jacob, Isaiah and Joseph Smith were "of God" there is no difficulty in believing their testimony. See also the testimony of Stephen in Acts 7—54, 55, 56.

Article 2d, true, His blood alone cleanseth from sin and without *faith* in Him no man can be saved.

Article 3d, is somewhat ambiguous. We would like to know how the writer came to be "saved from eternal damnation," and how he obtained the "Holy spirit" by which he is "prepared for heaven and the presence of a Holy God." Lest he may be under a delusion we would point out to him the true way of obtaining salvation and the gift of the Holy Ghost. Believe in the Lord Jesus Christ, says Paul, and thou shall be saved. Repent and be baptised for the remission of sins, and ye shall receive the gift of the Holy Ghost, says Peter. And again "When they had laid their hands upon them they received the Holy Ghost" is the testimony recorded in Acts 8—12 to 21. From these revelations we learn that the ancients were saved from "eternal damnation" and received the Holy Ghost through faith, repentance,

baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, they thus became connected with the Church of God on the earth, and were nourished, and taught, by Apostles, and Prophets, Evangelists, Pastors and Teachers. Enjoying *themselves*, that Spirit which leadeth into all truth and sheweth things to come: and thus by the Spirit of prophecy, by visions, dreams, the gift of tongues, the ministration of Angels, by helps and Governments, they were led to draw nigh unto God, and obtain that faith without which no man can see His face, or behold His glory, either in the world, or out of it.

If our correspondent has become "A Christian" in this way, and is himself enjoying the gifts of the Spirit, then we would say go on unto perfection. But if he has not done his first works, and denies the Spirit of prophecy and revelation, then we would call upon him, in the name of Jesus Christ, to repent and be baptised for the remission of his sins. The Lord has said that the Church of Jesus Christ of Latter Day Saints' is the only true and living Church upon the face of the whole earth with which He is well pleased, and unless ye are baptised for the remission of your sins and receive the gift of the Holy Ghost you will be damned.

Article 6th, our answer to this is given in the preceding paragraph. But if our correspondent wishes any thing more explicit we will give him the word of the Lord. "Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face! Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath; a day of burning; a day of desolation; of weeping; of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. Therefore (speaking to the twelve Apostles and other elders who are now sent unto the nations) go ye

into all the world and preach my gospel unto every creature, who have not received it, and he that believeth and is baptised shall be saved, and he that believeth not, and is not baptised shall be damned." Book of Covenants and Commandments page 416

In answer to Article 7, of our correspondent's doctrine we have simply to say that notwithstanding his Church has "become Catholic," and administers baptism, and commemorates the dying love of Jesus, it is not the Church of God; neither will He accept of their baptisms and sacraments, now that the gospel of Jesus Christ is again restored in its purity and fulness.

Article 8, if after what we have told him, our correspondent can still "venture to affirm that a man who professes the above faith and is a member of this Catholic Church is a *complete* Christian," we shall leave him in the hands of God, with this assurance that the "day" will reveal the delusion under which he is laboring.

We have written plainly, because God requires it at our hands, and in all love to our unknown correspondent we would say there is yet much for you to believe and do, in default of which, you will forfeit your salvation. The Lord hath raised up a standard to the people; He hath restored the everlasting gospel by an holy Angel, and if you will not obey it you cannot be saved. Do not consider this hard, but rather rejoice that God hath raised up an ensign to the nations, and is gathering together His elect from one end of heaven to the other. Rejoice that He is building up Zion and that he will soon appear in His glory: for says David "when the Lord builds up Zion He will appear in His glory, Psalm 102—12 to 23.

EDITOR.

DIVINE AUTHORITY.

(Concluded.)

After this awful visitation, which

is now at your doors, the Lord shall reign upon the earth. The Saints shall possess the Kingdom. The meek and the poor shall rejoice. Judgment shall be given into the hands of the Saints, and with that King who is to reign in righteousness shall they administer equity in the earth. Then is satan bound, and for one thousand years shall the earth rest! O glorious day! O happy era! Such as this earth has never seen since the day that Adam fell. Then shall the Lamb and the Lion lie down together: then shall the Cow and the Bear feed in the same pasture. Nothing shall hurt nor destroy in all God's holy mountain, for the earth shall be full of the knowledge of God, as the waters cover the sea. But let not an Apostate priesthood, or people, think that they shall share in such glories, or have any hand in its introduction. Far otherwise will it be with them. They are the tares of the earth. They are bound in bundles. Their hands are made strong. No man can loose them. The fair sons and daughters and innocent children of this great Apostate church, including all the different denominations of Christendom, will be involved in her calamities. Would that they would listen to the voice of warning which God is now sending to the nations. But they will not. Their hands are made strong by the creeds and traditions of their priests. No man can loose them. We may lament and howl over her blindness and infatuation, for she is drunken, but not with wine. She staggers, but not with strong drink, and the vision of all the prophets has become as the words of a book that is sealed. The prophets and the rulers and the seers hath He covered. They say, and even glory in it, that there is now no more vision from God. No more Angels, or the power of the Holy Ghost, to reveal an infallible standard of light and truth to the people. True they profess a belief in the Holy Ghost, but then it is in

that ordinary kind of operation that they know not the voice of prophecy or revelation. They honor not the Lord. They deny the people the power of the Holy Ghost as anciently enjoyed. All such as receive visions, or revelations, or prophesy, or the gift of tongues, or interpretation of tongues, or healing of the sick in the name of the Lord, are considered deluded fanatics. They are derided and set at nought. No man can now enjoy the fellowship, and blessings of the Holy Ghost, and retain the fellowship of the Whore of all the earth. But the year of the redeemed has come. The day spoken of by all the holy prophets has arrived. The times of the Gentiles are fulfilled. The kingdom of God is set up on the earth. The kingdom of heaven is at hand. The voice of the Lord is again heard. The sweet melody of heavenly communications sound in our ears. Angels no longer absent themselves from the earth. Through their gracious ministry truth has been revealed—the book of Mormon has come forth—the gospel restored: agreeably to the glorious announcement of it made by John, on the isle of Patmos. Rev. 14—6, says he, “I saw another Angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, fear God and give glory to him for the hour of His judgment is come. And worship him that made heaven, and earth, and the seas and the fountains of water. And another Angel followed, saying, Babylon the great is fallen because she made all nations drink of the wine of the wrath of her fornication. And the third Angel followed them, saying, with a loud voice, if any man worship the beast and his image, and receive his mark in their foreheads, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. And he shall be tor-

mented with fire and brimstone in the presence of the holy Angels and in the presence of the Lamb.” Therefore O ye people repent and separate yourselves from every religious institution represented by the beast, and honor them not either directly or indirectly; and protest against the ministrations of every man who denies revelation from God, and divine authority. Receive the everlasting gospel which is now sent to you by commandment of God. Have faith in the Lord Jesus Christ. Repent of all your sins, and with meek and contrite hearts go down into the waters of baptism, and ye shall receive the Holy Ghost.

Again, we hear a voice to such saying blessed are the dead that die in the Lord from henceforth; yea saith the spirit, that they may rest follow their labors, and their works do them.

PROCLAMATION

And Revelation of the Lord through the Prophet Joseph Smith to the Saints, and to all the inhabitants of the earth.

1. Harken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

2. Wherefore prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, go ye out of Babylon;

gather ye out from among the nations from the four winds, from one end of heaven to the other.

3. Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth into foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about: yea, let the cry go forth among all people; awake and arise and go forth to meet the Bridegroom: behold and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

4. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion: And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him.

5. Harken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men everywhere to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying: prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion and with him a hundred and forty-four thousand having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom: go ye,

go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the vallies shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.—And the Lord even the Saviour shall stand in the midst of his people, and shall reign over all flesh.

6. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.—And they shall bring forth their rich treasures unto the children of Ephraim my servants.—And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his

presence day and night forever and ever.

7. And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth : and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice : Fear God and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying : O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.

8. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things, things they look not for ; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways : for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

9. And it shall be said, who is this that cometh down from God in heaven with died garments : yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength ? And he shall say I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame ; and the moon shall withhold its light ; and the stars shall be hurled from their places : and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people ; and none was with me ; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment : for this was the day of vengeance which was in my heart.

10. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them ; and in his love, and in his pity, he redeemed them, and bear them, and carried them all the days of old ; yea, and Enoch also, and they who were with him ; the prophets who were before him, and Noah also, and they who were before him, and Moses also, and

they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever.

11. And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth ; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight ; and by the weak things of the earth, the Lord should thresh the nations by the power of his spirit. And for this cause these commandments were given ; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh : and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

12. And also that which was written by the prophet Malachi : For behold the day cometh that shall burn as an oven, and all the proud : yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them : In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness : their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

13. Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants ; and when they were sent unto you ye received them not ; wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness : these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it. Amen.

Printed by S. BOWIE at the Oriental Press—and Edited & published by R. BALLANTYNE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR AND Monthly Visitor,

Behold, the Bridegroom cometh ;
Go ye out to meet Him.—Mat. 25—6,

VOL. I.—No. IV.]

JULY, 1854.

[PRICE 1 ANNA.

A LETTER TO THE QUEEN OF ENGLAND.

Touching the signs of the times and the political destiny of the world.

TO HER GRACIOUS MAJESTY
QUEEN VICTORIA,

Sovereign of Britain,

It has fallen to the lot of your Majesty not only to live in a most eventful period of the world, but to occupy a station the most conspicuous of any individual of the present age.

It has pleased the Almighty disposer of events, who governs and rules among the kingdoms of the earth, to raise your Majesty, while in the morning of life, to a throne of power, at the head of an empire, which, in many respects, stands foremost among the nations and kingdoms of the world. It is with feelings of that profound respect which is justly due to so high an office that I offer this address. The importance of the subject and the obligation which I am under to the God whom I serve, and to the people of the age in which I live, are the only apologies which I offer for thus intruding upon the attention of your Majesty.

Know assuredly that the world in which we live is on the eve of a revolution, more wonderful in its beginning—more rapid in its progress—more powerful in its operations—more extensive in its effects—more lasting in its influence—and more important in its consequences, than any which man has yet witnessed upon the earth : a revolution in which all the inhabitants of the earth are vitally interested, both religiously and politically—temporally and spiritually ; one on which the fate of all nations is suspended, and upon which the future destiny of all the affairs of the earth is made to depend. Nay, the angels have desired to look into it, and heaven itself has waited with longing expectation for its consummation.

I will now proceed to show from the Scriptures first, what this revolution is—secondly, that the present is the time of its fulfilment.

The first great and universal monarchy after the deluge was the kingdom of Babel, or Babylon: This was founded by Nimrod, on the plains of Euphrates, and continued to strength-

en itself until the time of Nebuchadnezzar, whom the Lord raised up to be his servant, to execute his vengeance upon the nations. By a series of the most striking prophetic declarations of Jeremiah the Prophet and others, and their no less striking fulfilment, this monarch marched forth—conquering and to conquer—till Tyrae, Egypt, and Judea, and all the surrounding nations were subdued and brought into captivity for seventy years. This was so extensive, that Daniel the Prophet exclaimed to the King of Babylon, “The God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all.”

This monarch, standing at the head of nations, and swaying his sceptre over all the kingdoms of the world, was the favored instrument to whom the Almighty made known his purposes touching the Government of the world in all succeeding ages. While resting upon his bed in the deep silence of midnight, when the busy world was lost in slumbers, and wearied nature hushed to silence and repose, an anxious enquiry arose in his mind in regard to the things which should “come to pass hereafter.” His mind roamed down thro’ the dark vista of future and distant periods, and would fain have understood and contemplated the events of the “latter days.”

Thus lost in contemplation, and overwhelmed in deep sleep, his mind was suddenly caught from the subject of his meditation, and the visions of heaven were opened to his view. A great image stood before him, whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet and toes part of iron and part of clay. He beheld till a stone was cut out of the mountain without hands which smote the image upon the toes; then was the whole image

broken to pieces together, and became like the chaff of the Summer thrashing floors, and the wind blew it away: but the stone became a great mountain, and filled the whole earth.—When the king awoke from this vision, he sent for his wise men, but none of them could unfold unto him his dream and the meaning thereof, till Daniel was forthcoming with this striking declaration, “There is a God in heaven that revealeth secrets.” This man of God then proceeded to tell the dream and the interpretation thereof. The head of gold represented Nebuchadnezzar, and the kingdoms over which he reigned; the breast and arms of silver represented the Medes and Persians, who next succeeded in the government of the world; the belly and thighs of brass represented the empire of Alexander and his successors—this being the next in succession; the legs of iron represented the Roman Empire, which was the fourth great monarchy of the world; and the feet and toes part of iron and part of clay, represented the dissolution of the Roman Empire and its subdivision into the Kingdoms of Modern Europe, as they now exist in their divided state partly Roman and partly Protestant, and not clearing one to another, even as iron and clay will not adhere or unite in mutual strength.

Of course then the government of England is one of the toes of this image.

Now, “in the days of these kings (or kingdoms represented by the feet and toes) the God of heaven should set up a kingdom which should not be left to other people, but which should break in pieces all these kingdoms and stand for ever,” as represented by the little stone.

This is the interpretation which the God of heaven himself gave to Daniel, and which Daniel has given in the Scriptures: and England has given the Scriptures to the world—thus actually revealing to the world, its destiny and her own,

But before we proceed further, we shall go back and take another view of the same subject, as revealed to Daniel on another occasion and under a different figure. He saw (Daniel vii) these same four kingdoms, viz. the Babylonians, Medes and Persians, Greeks, and Romans, rise and reign in succession under the figure of four beasts. Out of the fourth beast, he saw under the figure of ten horns, ten kingdoms rise, which are the same that the feet and toes represented, viz. the kingdoms of Modern Europe. "And he beheld till the thrones were cast down, and the Ancient of days did sit, and judgment was given to the Saints, and the time came that the Saints possessed the kingdom." Again he said, "The Saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." Again, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High. Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Again he says, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him, his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The kingdom so often spoken of in this 7th of Daniel, is evidently the same that is represented by the stone which smote the image, as recorded in the 2d chapter.

From this it appears that this new kingdom will be established over the whole earth, to the destruction of all other kingdoms, by nothing less than the personal advent of the Messiah in the clouds of heaven, with power and great glory, but preceded by a

personage called the "Ancient of Days."

The 14th chapter of Zechariah confirms this testimony by predicting that the Lord will stand with his feet on the Mount of Olives; that he shall come and all the Saints with him, and that in that day there shall be one Lord, and his name one, and he shall be king over all the earth.

The revelation of John bears the same testimony, saying, "The kingdoms of this world shall become the kingdoms of our God and his Christ."

There are many other Scripture illustrations of the same subject, which would be extremely interesting to your Majesty and to the world, but these must suffice.

From all these facts, so clearly set forth in the Scriptures, I feel warranted in saying that, as sure as all these events have succeeded each other from the days of Nebuchadnezzar king of Babylon, until the days of Victoria I., on the throne of Britain, so sure will that portion be fulfilled which is yet future, and which relates to the casting down of thrones, the termination of the political religious establishments of the earth, and the setting up of a new and universal kingdom, under the immediate administration of the Messiah and his saints.

Connected with the ushering in of this new era will be the restoration of Judah and Israel from their long dispersion. They will come home to their own land, and rebuild Jerusalem and the cities of Judea, and rear up the temple of their God. This city will be the seat of empire for the eastern world and all the surrounding nations for the next thousand years at least. (See Zechariah 14.)

This restoration will take place by a series of miracles, signs, wonders, revelations, judgment, &c., which will far exceed the dispensation of Moses and the deliverance of Israel from Egyptian bondage. (Jeremiah 16th, Ezekiel 20th; Isaiah 11th; Ezekiel 36th to 39th inclusive.) With this révolution will be connected the re-

urrection of the saints that have slept. See Daniel xii, 2; Job xix, 25, 29, 27; Rev. xx.

A physical change also awaits the earth at this time. The mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, the barren deserts fruitful, and the parched ground well watered and even the beasts of prey will be wrought upon by the spirit of God—will lose their thirst for blood, and become perfectly harmless, feeding on vegetable food only.

Isaiah and others have written upon all these things so extensively that it would be needless for me to give the quotations in this place. Connected with this restitution will be judgments and signs in heaven above and earth beneath, which will distress the nations by famine, pestilence, sword, tempests, hail, earthquakes, floods, and whirlwinds, and which will finally terminate in a fire, as fatal to all the proud and them that do wickedly, as the flood of Noah and the fire that fell upon Sodom. Then, as Noah was a survivor of a world destroyed, and himself and family the sole proprietors of the earth, so will the saints of the Most High possess the earth and its whole dominion, and tread upon the ashes of the wicked. (See Isaiah xxiv, 1st to 6th; Malachi last; Luke xxi, 25 to 36; Joel ii.)

Having laid before your Majesty a faint description of that great revolution which awaits the world, I now come to the second part of my subject, viz. :—

THE TIME OF ITS FULFILMENT.

The Apostles were in expectation of its immediate fulfilment, while Jesus was yet with them, until he taught them better. They enquired of him, saying, "Wilt thou at this time restore again the kingdom of Israel?" But he answered them, saying, "It is not for you to know the times and seasons which the Father hath put in his own power." As much as to say, that it was no part of

their mission, and was not to be fulfilled in their day. So, being corrected in this thing, the Apostle Peter afterwards informs us (Acts iii), that the heavens must receive Jesus Christ until the times of restoration of all things spoken of by the Lord, by the holy prophets, and that at the times of restitution God would send him again. Jesus himself speaks of this same time when he says, (Luke xxi) "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled. Paul also comes to the same point of time, (Romans xi). "Blindness in part is happened to Israel until the fulness of the Gentiles is come in."

These texts all have an allusion to one and the same time, viz., the revolution of which we have spoken.

The Lord (Luke xxi.) after speaking of the signs of his coming says, "When ye see these things begin to come to pass then know that the kingdom of God is nigh at hand," and then says that the generation who are witnesses of these signs beginning to come to pass will not pass away till all shall be fulfilled, including his second coming and kingdom.

Now the kingdom of God here spoken of, cannot possibly allude to the kingdom of God which was set up in the days of the Apostles, for that kingdom was already at hand when the Saviour predicted these things, and was set up immediately after his resurrection, and without the signs, spoken of in the 21st of Luke, having come to pass. Therefore he must have alluded to the kingdom of which Daniel and others spoke, which was to be set up "in the days of these Kings," as represented by the feet and toes of the image; and it is well known to your Majesty and to all Christendom that these ten kingdoms out of the ruins of the Roman empire did not arise until many hundred years after the days of the Apostles.

Let us here enumerate the signs spoken of which are to precede the Messiah's second coming, and the

setting up of his kingdom. "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations, with perplexity—the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in the clouds of heaven with power and great glory.

I beg leave barely to remind your Majesty that these signs have for the last ten years been fulfilling in the eyes of all people. I need not here particularize or point out their fulfillment, for passing events are too notorious to be hidden. I now beg leave to call the attention of your Majesty to an important discovery, which has poured a flood of light upon these subjects, and which has actually revealed and demonstrated that the present age is the time of their fulfillment. I allude to the discovery of an ancient record among the antiquities of America, a copy of the translation of which was lately presented to your Majesty and another to his Royal Highness Prince Albert, by Mr. Brigham Young. The discovery of this record, and the things connected with it, as they are now ushering in upon the world, are of more importance than any single event which has transpired in modern times. The discovery of America by Columbus 300 years since opened a new era upon the world, and poured a flood of light upon the startling nations. They awoke from the slumber of ages and gazed with astonishment and wonder. As the first transports of admiration subsided, a spirit of enterprise seized the people, and a new impulse was given to the minds of men, which has resulted in mighty changes in the scientific, commercial, and political departments, and which has mainly contributed in forming all the great outlines of modern character.

But it remained for the nineteenth century to open a treasure of know-

ledge, and to present to the world a discovery more extensive in its information, more glorious in its intelligence, and of greater magnitude in its final bearing upon men and things, than all the discoveries of Columbus and his contemporaries. I allude to this ancient American record. By this means the history of the past, in relation to half the world, has been opened as far back as the confusion of languages at Babel. A nation whose "bones are dried" and whose ruined temples and monuments have reposed for ages in silent, solemn, and awful grandeur, has now spoken from the dust and revealed to the world their history, and with it their prophecies and their testimony of Jesus as the risen Messiah and the Saviour of the world, not of Asia only, but of America also. From this record we learn the astonishing fact that the Gospel was revealed among the ancient inhabitants of that continent, and the risen Jesus ministered in person to them, setting in order all the offices and ordinances of his kingdom, and opening all the great outlines of his doctrine, together with a knowledge of the future, down to the times of restoration, of which we have spoken. By this means we are enabled to come to a knowledge of these points of doctrine and prophecy, and to understand clearly that which has been rendered obscure by coming down to us through the dark ages, robbed of its plainness by priestcraft and superstition, and mingled with the traditions of men. By this means we are enabled to understand definitely the signs of the times, and how and when the prophecies are to be fulfilled, in relation to the great revolution so clearly set forth in this letter. And by this means we understand the fate of the world and the destiny to which the nations are hastening.

This ancient record was discovered in 1827, in Western New York, in the bowels of the earth, where it had been concealed for 1,400 years. It was there deposited by a holy

prophet, whose name was Moroni, in order to preserve it, at a time when a great nation was overthrown. It was translated and published in English in 1830. Since that time it has been a principal means in the hands of God of working a greater revolution among men than was ever known in so short a time. It has given rise to the Church of Christ of Latter-Day Saints, which was first organized with six members on the sixth of April, 1830, but which now numbers many thousands, both in America and Europe.

This Church professes to hold to the ancient order of the Gospel, as revealed both in the Bible and in this American record. They discard infant baptism, as an invention of priestcraft, and hold to the baptism of penitent believers for remission of sins, and to the gift of the Holy Ghost by the laying on of hands in the name of Jesus; and to the gifts of healing, prophecy, miracles, &c., as Jesus has promised in his word.

The Church of the Saints thus organized upon the ancient order and faith once delivered to the saints, must grow and flourish, and spread among all nations, and must increase in faith, and power and might, and glory, until, as a bride adorned for her husband, she is prepared for her coming Lord, and for the marriage supper of the Lamb.

Perhaps a few words of one of the prophets, as contained in this ancient record, will serve to show what is at hand to be fulfilled, in plainer terms than any modern style of language can express. From the 57th page of the first Book of Nephi, as contained in this ancient record, I extract the following:—

“The Lord will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. Wherefore he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness;

and they shall know that the Lord is their Saviour and their Redeemer, the mighty one of Israel. And the blood of that great and abominable Church, which is the whore of all the earth, shall turn upon their own heads, and they shall be drunk with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord; and all that fight against Zion shall be destroyed. And that great whore, who hath perverted the ways of the Lord, yea, that great and abominable Church, shall tumble to the dust, and great shall be the fall of it. For behold the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble, and the day cometh that they must be burned. For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men, for he will not suffer that the wicked shall destroy the righteous; therefore he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear, for they shall be saved, even if it so be as by fire. Behold I say unto you, that these things must shortly come, yea, even blood, and fire, and vapour of smoke, must come, and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they harden their hearts against the Holy one of Israel; for behold the righteous shall not perish; for the time surely must come, that all who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake saying, “A prophet shall the Lord your God raise up unto you, like unto me; him shall

you hear in all things whatsoever he shall say unto you." And it shall come to pass, that all those who shall not hear that prophet shall be cut off from among the people.

And now I Nephi declare unto you, that this prophet of whom Moses spake was the Holy one of Israel, wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the Devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh; for the time speedily shall come that all the Churches which are built up to get gain, and all those which are built up to get power over the flesh, and those which are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh, and the things of the world, and to do all manner of iniquity,—yea, in fine, all those who belong to the kingdom of the Devil are they who need fear and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy one of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth, and he numbereth his sheep and they know him, and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture."

I have given the above extract from this ancient prophecy, in order that your Majesty, and the people of your dominion, may be aware of future events which are nigh, even at the door.

I must close this letter by forewarning the Sovereign and people of England, in the most affectionate manner, to repent and turn to the Lord with full purpose of heart. When I say repent, I mean my mes-

sage for the Lords and Nobles, Clergy and Gentry, as well as Sovereign and people. Let them deal their bread to the hungry, their clothing to the naked,—let them be merciful to the poor, the needy, the sick and the afflicted, the widow and the fatherless,—let them set the oppressed free, and break every yoke; and in order to be able the more effectually to do this, let them dispense with their pride, extravagance, their luxury and excess, for the cries of the poor have ascended up to heaven, their groans and tears have ascended up before the Lord, and his anger is kindled, and he will no longer suffer their sufferings to go unnoticed.

In short, let them bring forth fruits meet for repentance, and come and be baptised in the name of Jesus for remission of sins, and then shall they receive the Holy Spirit, and become the Saints of the Most High, the children of light, and signs shall follow them that believe, the sick shall be healed in the name of Jesus, devils shall be cast out, the deaf shall hear and the dumb shall speak, and the poor shall have the gospel preached unto them.

Now if the rulers, clergy, and people of England hearken to this message, they shall have part in this glorious kingdom so clearly set forth in this letter; but if they will not hearken to the words of the prophets and apostles, they will be overthrown with the wicked, and perish from the earth.

The Lord God of Israel hath sent his Angel with this message to the children of men, "to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God and give glory to him; for the hour of his judgments is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

With sentiments of profound respect, and with the most anxious desire for the welfare and prosperity of the Sovereign and People of Eng-

land, I have the honor to subscribe myself,

Your Majesty's humble servt.,
And Loyal Subject,

PARLEY P. PRATT.

Manchester, May 28th, 1841.

The foregoing letter though written, and presented to the Queen of England some thirteen years ago, by an Apostle of Jesus Christ, will yet, we trust, be read with deep interest by the lover of truth because of the clearness with which the most deeply interesting and highly important truths are set forth.

THIS GENERATION.

This generation is a lying generation. They lie against the Lord and the words of the prophets. Wherein do we lie? Ye lie in that ye *virtually* deny the most positive declarations of God's word. The prophet Daniel says, (2d chap. 44) "in the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed;" but the language of this generation is that God will not do this, and if any one comes to us declaring any such thing, we will cry out false prophets, deceivers, deceitful workers, away with him. We have got a kingdom. We need no other kingdom, and if the God of Heaven undertakes any such a work, we will fight against him with all the energies of our souls. His servants we will defame, and may be we will be able to blind the minds of the people, and keep them in bondage to the venerable creeds, the ancient superstitions, and innumerable false notions of our pious and holy christian fathers.

The prophet Isaiah says, (18th ch) that the ensign of this kingdom is to be set up on the mountains of a land "beyond the river of Ethiopia," (Africa) that is, on the American continent. And all the inhabitants of the world, and dwellers on the earth, are commanded to see it, and

hear when the proclamation is made. But what says this generation? Their language is that God will raise up no such ensign, neither will we look and see it. And if any one declares any such thing to us we will say that he lies.

John says, in his revelations, (14th ch. 6, 7 verses) "I saw another Angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God and give glory to Him; for the hour of His judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." But the language of this generation is God will not send this Angel, neither has He done it. We need no other gospel than what we have, and if God should fulfil, or has fulfilled this promise, we will not receive it. It's all we can do to attend to the religion handed down to us by our fathers; but if God will give us money enough we will soon convert the world to our own ways, and establish a Millennium after our own hearts. Only enlarge our Missionary funds, and we will compass sea and land to make proselytes. And after we have made them they will be pretty sure not to embrace the gospel which God has promised to send by the Angel. But should they, after all our pains, be in danger of believing the word of God, and receiving that delusion called Mormonism, we will tell them that the word of God does not mean what it says. And so in this way we will pull the cap over their eyes, and make them tenfold more the children of the devil than they were before. Thus we will imitate our ancient fathers the scribes and Pharisees, and say, "we have Moses and the prophet;"—we have the sayings of Jesus and his Apostles, but as for these deceivers we know not whence they are.

Again Isaiah says, (chap. 29—18) "And in that day shall the deaf hear the words of the Book." But says this generation "we do not believe it; neither will we. We already have a Bible, and we need no more Bible." But notwithstanding this opposition God's word is sure, and His purposes will not fail.

Printed by S. BOWIE at the Oriental Press—and Edited and published by R. BALLANTYNE.



HISTORICAL RECORD
Church of Jesus Christ of Latter-day Saints
OF THE CITY, UTAH

HISTORICAL RECORD
Church of Jesus Christ of Latter-day Saints
47 E. South Temple St.
SALT LAKE CITY, UTAH

